

Cultivating Religious Inclusiveness through Social Media

Decorating Podcasts for Interfaith Dialogue in the “Login Program”

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Abstract

The discourse of interfaith dialogue between Islam and other religions will always be an interesting issue, especially in the context of multicultural Indonesia. In the digital era, along with the growth of digital preachers who utilise social media, the discourse of interfaith dialogue is also increasingly accessible. As of Ramadan 1444 H, Deddy Corbuzier, an Indonesian podcaster with a large following on YouTube (20.4 million followers), facilitated an interfaith dialogue between interfaith youths named “Login” through his YouTube channel. This paper investigates how this program utilised social media, such as a YouTube podcast, to spread interfaith discourses. Based on online research and digital observation, this paper argues that using YouTube podcasts creatively and innovatively significantly impacts the acceptance of interfaith discourses in a broader context. The Login Program was decorated by humourising sensitive issues, propagating posts with clickbait titles, using hashtags, and maximising thumbnails. In short, by taking the case of the Login program, this article illustrates how interfaith podcasts have achieved great acceptability and become a medium for cultivating religious inclusiveness in Indonesia.

Keywords: Interfaith dialogue, Youtube Podcast, Login Program, religious inclusiveness.

Introduction

Numerous instances of interreligious conflict and war have been documented throughout Indonesia's gloomy past. According to studies, social inequality and misunderstanding are among the primary causes. Interfaith or interreligious dialogue is thus the solution that is constantly sought. Yewangoe (2009) mentioned that interfaith dialogue is utilised to deter circumstances that could escalate into long-lasting suspicion and result in conflict and anarchy. Interfaith dialogue began in Indonesia in the 1960s, which at that time was intended as a meeting between the leaders of various religious communities to foster respect and understanding. Given the significance and advantages of interfaith dialogue in preserving Indonesia's multicultural harmony, it has been implemented more frequently through religious harmony forums (FKUB), numerous seminars, and discussions in academic institutions like universities, schools, and pesantren. However, such interfaith dialogue only touches academics and religious elites without reaching communities that lack religious knowledge. Meanwhile, according to Swidler (2000), the significance of interfaith dialogue will be obtained if this activity involves three levels: religious leaders, scholars, and lay people at the grassroots level.

In recent years, the digital era has made Indonesian Muslims familiar with social media in their daily religious life, expressing piety, seeking information, and spreading (da'wa) about religious teachings (Slama, 2018; Mauloeddin Afna, 2023). Digital preachers utilise this to reach a wider audience (Nisa, 2017; Esra Ahmed Abdulhalim Mustafa, 2023), including when disseminating interfaith discourses. By using social media, interfaith dialogue touches not only academics and religious elites but also communities lacking religious knowledge. This means that adhering to Swidler's theory, the presence of social media is one way to gain significance for interfaith dialogue. Moreover, suppose the content creator is well-versed in social media algorithms, has engaging communication skills, and has a solid, creative, and innovative media strategy. This will empower him to attract followers and make accepting his teachings easier (Hew, 2018).

Deddy Corbuzier, a convert now famous for his podcast #CloseTheDoor, facilitated interfaith dialogue through his YouTube channel during Ramadhan 1444 H. This program, which he named "Login", invited young interfaith figures to dialogue regarding religious and diversity issues. This paper presents my observations and findings on an interfaith dialogue at this podcast program. I focus on how this program creatively used social media, in this case, YouTube podcasts, to disseminate interfaith discourse and how people respond to and perceive the dialogue as proof of religious inclusiveness in Indonesia. No scholarly work focuses on how interfaith dialogue is implemented through social media, especially YouTube podcasts. The closest prior study to this paper is by Panji Hidayat Mazhisham et al. (2020), which examined the "Dialog Harmoni" television program as a medium for interfaith dialogue. However, what they described about interfaith dialogue on television slightly differs from the interfaith podcast discussed in this paper. Interfaith dialogue on television is simply an attempt to make mediatisation of the conventional one. In contrast,

interfaith podcasts require particular strategies such as understanding social media algorithms, paying attention to market updates, creativity, innovation, etc.

In the case of the Login Program, with the mastery of podcast strategies, activeness, and consistency in creatively using social media during the 30 days of Ramadhan for doing interfaith dialogue, it has proven that this program is widely accepted with the number of viewers until the last episode reaching more than 80 million viewers. This article uses qualitative methods based on online research and digital observation to gain data using the Login Program to represent an interfaith dialogue using social media. This research aims to complete previous studies regarding how mastery of good social media strategies and algorithms significantly improves interfaith dialogue. I begin this article by exploring the transformation of interfaith dialogue from the conventional pre-digital era to the digital era using creative social media. I then introduce the Login Program and reveal how he creatively uses YouTube podcasts to spread interfaith discourse. In the next section, I analyse the program's religious inclusiveness through its viewers' responses and attitudes. Finally, the last section is the conclusion.

Interfaith Dialogue: Its Importance and Transformations into the Digital Era

Interfaith dialogue is commonly defined as a forum for mediating the differences and actions of different religious adherents when interacting and cooperating to build a shared understanding and mutual respect for religious beliefs (Awang dkk., 2019). In this context, religious dialogue is held by individuals, groups, and also between institutions (Andrabi, 2020). Before the digital era, this model of interfaith dialogue was still carried out conventionally by meeting face-to-face with the audiences. Typically, this activity occurs in educational institutions such as campuses and pesantren, religious counselling institutes such as FKUB (Religious Harmony Forum), and other religious institutions (Burhanudin, 2004). Interfaith dialogue, as mentioned by Benarrivo (2016), is capable of constructing the mindset of people with different religions and beliefs so that they can stand on the same view and conception that differences exist and accept the plurality that exists, particularly in the multicultural country of Indonesia.

In general, interfaith dialogue is held by interfaith institutions in Indonesia that the government and non-governmental organisations have initiated. According to records, the first interfaith dialogue was held in 1967 to establish mutual understanding and tolerance between religious leaders. President Soeharto emphasised that the government would not obstruct the spread of one religion as long as it was aimed at those who were not yet religious in Indonesia. Those who were already religious believers were encouraged to improve the quality of their religious teachings (A Qahar Masjkuri dkk, 2003). Moreover, interfaith dialogue began to enter the realm of education and was used as teaching material in schools and on campus. In educational institutions, academics and religious leaders teach tolerant attitudes and multiculturalism to madrasa, pesantren, and university stu-

dents. More than only teaching materials, the academic community frequently hosts seminars and discussions on topics connected to interfaith dialogue. Millennial young people even created an interfaith group called YIPC, or Young Interfaith Peacemaker Community. However, this interfaith conversation effort has not reached lay people or those not enrolled in educational institutions (Widhyharto, 2014).

Along with the rapid growth of information technology, various forms of religious activities, such as da'wah and interfaith discourse, have also developed in Indonesia. Religious preachers or propagators frequently use technology to enter and propagate their religion to a broader audience. According to Slama and Barendregt (2018), the power of digital platforms such as Facebook, YouTube, Twitter, Instagram, and others has made a significant difference in propagating religious teachings on a large scale and interacting more closely with a larger audience. Furthermore, one of the benefits of the digital world in the sphere of da'wah, including interfaith dialogue, is the ease of implementation, which does not require a specific location or time but can be done anywhere and at any time. This is in stark contrast to the conventional method prior to the digital era, in which interfaith discussion was carried out monotonously, with the scope, particularly the audience, being confined to the location and time of the activity. This means that people who were not present at that time and location could not catch it. Meanwhile, through digital platforms such as social media, anyone can reach interfaith dialogue anywhere and anytime, as long as they have an internet connection (Indrawan dkk., 2020).

Unlike the previous era, where interfaith dialogue was usually dominated by senior speakers from the leaders of each religion, in the digital era, the perpetrators are primarily young people because they are considered digital natives. They creatively use social media to present their religious agenda with youth flavours and expressions related to youth culture (Nisa, 2017). In addition, such interfaith dialogue involves more than just oratory or monologues by religious leaders to audiences. This type of digital-era interfaith dialogue offers a variety of creatively presented models, such as videos, podcasts, memes, comics, and animations (Hew, 2018). The @basoliaofficial account, for example, actively creates memes by quoting important phrases from interfaith personalities such as Gusdur, Abraham Halim, Mahfud MD, and others, then designing them with visually appealing images and distributing them through Instagram (Badan Sosial Lintas Agama di Instagram, 2023). Habib Jafar, a digital preacher known for his tolerance preaching, also produces creative content, such as YouTube shows, and then shares it via his YouTube account, such as "Berbeda Tapi Bersama" on the noise.id account (NOICE - YouTube, t.t.). The more creative and attractive the content, the more engagement they will get.

“Login Program”: a Creative YouTube Podcast for Significant Interfaith Dialogue

After understanding the importance and transformation of interfaith dialogue into a digital era that connects and reaches a broader audience, this section will more specifi-

cally introduce and explain how “Login Program” as a social media product in the form of YouTube podcasts in conducting interfaith dialogue that gains wider acceptance. A podcast is audio or video material available on the internet that can be automatically transferred to a computer or portable media player for free or by subscription (Geoghegan & Klass, 2005). In the Indonesian context, the term and practice of podcasts have been known since 2004-2005 (Fadilah et al., 2017). Until today, many podcasters have emerged using both audio and video. Deddy Corbuzier, whose program is discussed here, is one of the famous podcasters who uses video by utilising his YouTube channel (Corbuzier, 2020). Because of his activity in managing a podcast called “Close the Door”, he has become the number one podcast in Indonesia, with more than 20.4 million subscribers on YouTube and 11.3 million followers on Instagram.

Login Program and Its Contributors

As of Ramadan 1444 H (2023 M), Deddy Corbuzier utilised his podcast to create a special segment discussing interfaith and interreligious harmony themes. He named the segment “Log In at Close the Door” (Corbuzier, 2023). Despite the name “Login”, which in contemporary terms is understood as “entering Islam”, this program has no element of a deliberate effort to invite or even force people to convert to Islam. As Corbuzier said, “This program is not to influence non-Muslims to embrace Islam (Islamisation), but rather to straighten out each religious understanding that is frequently misunderstood while celebrating harmony in the diversity of religions and beliefs” (Corbuzier, 2023h). Login Program airs exclusively every night at 20:20 WIB during Ramadan. A total of 30 episodes have aired, with millions of people tuning in to watch each one. Habib Jafar, one of the program’s speakers, even stated that more than 80 million people had seen the program until the last episode (Jafar, 2023).

As Indonesia is known to have many religions, six of which are officially recognised, the Login Program managed to bring in all of them, including Islam, Catholicism, Christianity, Buddhism, Hinduism, Confucianism, and Satanism. I noticed nine speakers were asked to represent their religions and views. First, Habib Jafar Husein Al-Hadar, also known as Habib Jafar. He is a millennial Muslim preacher who actively preaches on social media. His preaching style is known for being kind, tolerant, easy, straightforward, and full of love, so he is currently one of the most famous preachers in Indonesia (Soraya & Mualimin, 2022). Second, Leonardo Arya is familiar with the nickname Onad. He is a young Catholic man who was originally a musician in a band and is currently active as a comedian (Nikmah, 2023). Habib Jafar and Onad are the two people who appear in every episode. Thus, one might say they are the guides and prominent speakers in this Login Program.

Third, Pastor Yerry Pattinasarany. He is a Christian pastor recognised for his love and lack of judgment. He is also active in preaching on social media, such as YouTube, one of which is in the “Domba Tersesat” segment with comedian Coki Pardede (Jannah, 2022). He appeared in the 13th and 27th episodes of this Login Program (Corbuzier, 2023a). Fourth, Bante Dhira Phunno. He is a Buddhist figure from the Theravada Buddhist Cen-

ter who is concerned about interfaith and humanitarian activities. In the Login Program, he was present in the 15th episode (Corbuzier, 2023b). Fifth is Boris Thompson Manulang, a.k.a Boris Bokir. He is a famous stand-up comedian of Batak Christian descent. He has been invited twice to the Login Program, on the 21st and 24th episodes (Corbuzier, 2023c). Sixth, Ronny Imanuel a.k.a Mongol. He is also a comedian from Manado who once embraced a faith that he called Satanic worship. He appeared in the 22nd episode of the program (Corbuzier, 2023d). Seventh, Romo Reinaldo Antoni. He is a Catholic priest who appeared in the 26th episode (Corbuzier, 2023e). Eighth, Bli Aryakamandanu. He is a Hindu religious leader from Bali. He was present in the 28th episode (Corbuzier, 2023f). Ninth, Causeng Aldi Destian from the Confucianism. He appeared in the 29th episode of this Login Program (Corbuzier, 2023g).

Decorating Podcasts, Spreading Interfaith Significantly

According to Cangara (2017), using social media requires the right strategy for communication to deliver meaning and achieve results. In the case of interfaith podcasts through YouTube, apart from the substance in the form of mastery of knowledge, form and appearance are also essential to attracting audiences. Decorating podcasts with creativity and innovation is a crucial strategy for spreading and popularizing the discourse of interfaith dialogue. As a figure who has been in the field of podcasts for a long time, even leading him to become the number one podcaster in Indonesia, we look Deddy Corbuzier as a model who, with his podcast strategies, has a more significant influence in attracting the attention of netizens. I found at least four strategies that Deddy Corbuzier used in decorating his podcast to spread interfaith dialogue significantly.

1. Engaging Youth and Humorising Sensitive Issues

Interfaith dialogue is one of the sensitive issues that, if mishandled, can produce tension and friction. For this reason, according to Darmansyah (2011), humour is an excellent way to start a discussion, minimise antagonism, and bring pleasure and contentment to both the humorist and the listener. In 30 episodes of Login Program, each episode definitely contains elements of humor. Deddy Corbuzier purposefully invited young guest speakers, the bulk of whom were comedians, so that the dialogue could be more fluid and easygoing. It is agreed by Habib Jafar that this Login Program makes humor a medium to get to know and understand each other. According to him, all dialogues that use humor certainly become delightful, interesting, relaxed, and cheerful (Corbuzier, 2023). By promoting humor, in addition to being able to release tension from sensitive issues, humor also makes the content of this program appealing to all demographics, not only young people.

2. Propagating Posts by Clickbait Titles

In media marketing, a content creator needs to find ways to get the attention of netizens. One way is to create an exciting title and sometimes spread it with a clickbait title.

According to Shinta (2023), clickbait is a marketing approach that seeks to boost the audience for a content by developing an interesting title that uses hyperbole, bombastic, or even provocative language. In the Login Program, we see that almost all of the titles are clickbait. This clickbait headline is intended to entice viewers. The language is purposefully made to be very engaging to get people to click and view the content, regardless of whether or not the content matches the title. For more details, we present the titles of the Login Program content in the following table.

Table 1: Titles and Speakers of Login Program

Eps	Title	Speakers
1	<i>Habib Jafar: Onad Udah Haram Blom Mulai!</i> (Habib Jafar: Onad is already Haram and hasn't even started!)	Habib Jafar and Onad
2	<i>Habib Jafar Mulai Tergoda!? Onad Jurus Cinta Kasih!</i> (Habib Jafar is Getting Tempted!? Onad's Love Move!)	Habib Jafar and Onad
3	<i>Islam Tidak Menyembah Ka'bah!</i> (Islam does not Worship the Kaaba!)	Habib Jafar and Onad
4	<i>Surga Hanya Untuk Muslim! Non-Muslim Apa Kabar?</i> (Heaven is Only for Muslims! How are Non-Muslims?)	Habib Jafar and Onad
5	<i>Hidup Tidak Adil! Inikah Rencana Tuhan?</i> (Life is Not Fair! Is this God's Plan?)	Habib Jafar and Onad
6	<i>Omongan Bahaya! Kiamat Semakin Nyata!</i> (Dangerous Talk! The Hereafter is Getting Real!)	Habib Jafar and Onad
7	<i>Ayah Onad Nyaman Dengan Islam!</i> (Onad's Father is Comfortable with Islam!)	Habib Jafar and Onad
8	<i>Tuhan Tidak Baca Medsos!</i> (God Doesn't Read Social Media!)	Habib Jafar and Onad
9	<i>Deddy Gabung Habib, Onad Auto Log-in?!</i> (Deddy Joins Habib, Onad Auto Log-in?)	Habib Jafar, Onad, and Dedy Corbuzier
10	<i>Islam Kebanyakan Gak Bolehnya!</i> (Islam is Mostly Not Allowed!)	Habib Jafar and Onad
11	<i>Wabai Manusia Serakah! Dengarkan ini!</i> (O Greedy Man! Listen to this!)	Habib Jafar and Onad
12	<i>Yakin Doamu Didengar Tuhan?</i> (Are You Sure God Hears Your Prayers?)	Habib Jafar and Onad

13	<i>Tiga Agama Duduk Bareng, Adu Debat?</i> (Three Religions Sitting Together, Debating?)	Habib Jafar, Onad, and Pendeta Yerri
14	<i>Podcast ini Isinya “Ghibah”!</i> (This podcast is all About “Ghibah”!)	Habib Jafar and Onad
15	<i>Banthe Buddha Buat Habib Resab!</i> (Banthe Budha Makes Habib Anxious!)	Habib Jafar, Onad, and Banthe Dhira Phunno
16	<i>Gak Usah Islam Kalau Gak Punya Akal!!!</i> (No Islam if You Don’t Have Any Sense!!)	Habib Jafar and Onad
17	<i>Adu Mekanik Habib vs Duo Katolik!</i> (A Mechanical Fight Habib vs Duo Catholic!)	Habib Jafar, Onad, and Juliana Priska Yanti
18	<i>Waktunya Berjihad!</i> (It’s Time To Jihad!)	Habib Jafar and Onad
19	<i>Anak Gue Makan Uang Haram?!</i> (My Child Eats Illicit Money?!)	Habib Jafar, Onad, and Pras Teguh
20	<i>Jadi Tuhan Ngajarin Ini!</i> (So God Taught This!)	Habib Jafar and Onad
21	<i>Boris Bergamis Bikin Histeris!</i> (Boris Wearing Gamis Causes Hysterics!)	Habib Jafar, Onad, and Boris Bokir
22	<i>Agama Banyak Larangan, Mending Ikut Setan?</i> (Religion has many prohibitions, should we follow Satan?)	Habib Jafar, Onad, and Mongol
23	<i>Islamnya Deddy Corbuzier Dipertanyakan?</i> (Deddy Corbuzier’s Islam Questioned?)	Habib Jafar, Onad, and Deddy Corbuzier
24	<i>Boris Masih Berani Ketemu Habib!? Gak Ada Kapoknya!!</i> (Boris Still Dares to Meet Habib!? There’s no Shame in that!!)	Habib Jafar, Onad, and Boris Bokir
25	<i>Kali ini Habib Kelibatan Aslinya! Ada Apa Ya?</i> (This Time Habib Looks Real! What’s Going on?)	Habib Jafar, Onad, and Arie Kriting
26	<i>Romo Datang, Onad Pun Menang! Yakin?!</i> (Romo Comes, Onad Wins! Sure?!)	Habib Jafar, Onad, and Romo Reinald.
27	<i>Sejauh Mana Batas Toleransimu?</i> (How Far is Your Tolerance?)	Habib Jafar, Onad, and Pendeta Yerry
28	<i>Kali Ini Hindu Turun Tangan!</i> (This Time the Hindu is Stepping in!)	Habib Jafar, Onad, and Bli Aryakamandanu
29	<i>Kenalan Sama Agama yang Followersnya Dikit!</i> (Get to Know the Religion with the Least Followers!)	Habib Jafar, Onad, and Causeng Aldi Destian
30	<i>Genap 30 Hari! Inikah Akhirnya?!</i> (It’s Been 30 Days! Is This the End?!)	Habib Jafar and Onad

3. Using Hashtags and Maximising Thumbnail

Hashtag is one of the most essential terms in social media. It was initially used on Twitter in 2007 as a marker for tweets related to one topic. Since then, hashtags have expanded on Twitter and various other social media platforms, such as Instagram, Facebook, YouTube, and others (Oktriwina, 2020). According to Cox (2020), a hashtag is a keyword phrase typed without spaces and preceded by a hash mark (#). The hashtag used in the Login Program is #logindiclosethedoor. When someone types #logindiclosethedoor or clicks on the hashtag, all content that has the hashtag is displayed. The advantage of incorporating hashtags in postings is that it increases engagement, which is a practical approach for marketing content. With hashtags, audiences can find posts more quickly because the results will be grouped according to the intended hashtag rather than being jumbled in with other posts.

In addition to using hashtags, the Login Program also seeks to maximise thumbnails. A thumbnail is the display at the beginning of the content or cover of the video on YouTube (Nandy, 2023). The thumbnails displayed in the Login Program are designed to be attractive and eye-catching, in addition to using hyperbolic and appealing language. The thumbnail, like the cover of a book, is a vital aspect of the post that captivates the viewer. The usage of hashtags and thumbnails in the Login Program can be seen in the following image.

Figure. 1: Login Program in Using Hashtags and Thumbnails



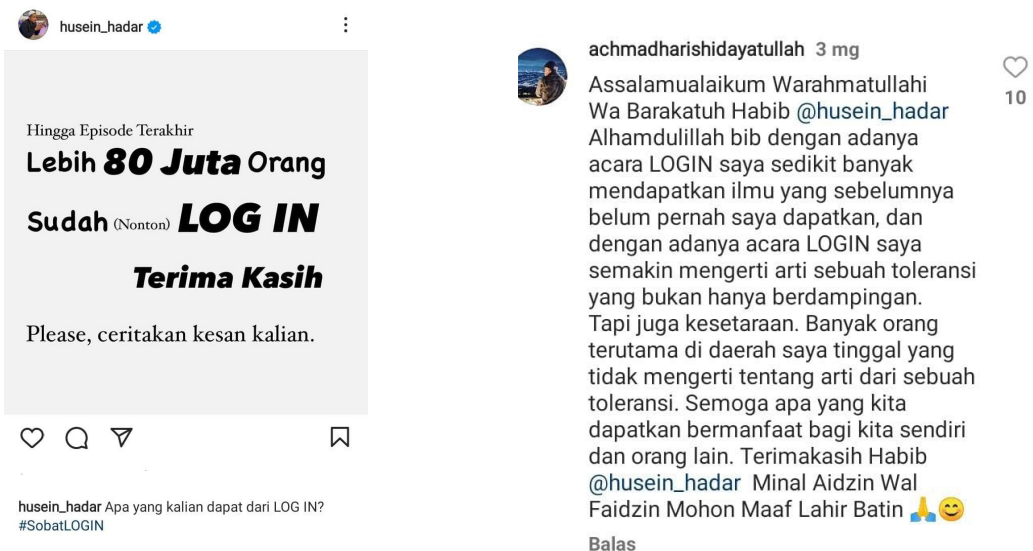
4. *Uploading Contents Consistently with Fixed Schedule*

It is not enough to be creative and innovative to achieve great acceptance while using social media; consistency in uploading content is also required. According to McKinsey's research (2014), consistency is the key to keeping customers pleased. However, getting it correctly is challenging and demands the content creator's undivided attention. In the instance of the Login Program, Deddy Corbuzier is highly concerned about its consistency. He even set a definite time for the program to air every Ramadan night at 8:20 p.m. The advantage of this constantly fixed schedule is that it strengthens the branding of the Login Program as an eagerly awaited program and helps it stick in viewers' minds. When the public recognises the program's existence, it is easier for the program to get high views in each episode.

Interfaith Podcast and Religious Inclusiveness in Indonesia

After discussing interfaith podcasts through the Login Program, it can be perceived that interfaith dialogue using creative strategies significantly impacts viewers. As one of the program's keynote speakers, Habib Jafar reported on his Instagram account that over 80 million people had watched the Login Program until the last episode. He also asked in his post, "What did you get from Login?" Please tell me!" As a result, over 2,600 people shared their comments on the Login Program. In this section, we will examine the audience's responses and attitudes as proof of how social media, in this case, an interfaith podcast, demonstrates religious inclusiveness in Indonesia by analyzing the viewer's comments directly on YouTube and Habib's Instagram accounts.

Figure 2: Habib Jafar's Post on Instagram and a Viewer's Comments



Overall, the audience's reaction and attitude toward the Login Program were very positive. Almost all of the feedback was good. These reactions demonstrate not just the Login Program's influence in educating and informing audiences but also their sense of being entertained by the way the program combines flexibility, unity, familiarity, and humour without offending. For instance, comments on Habib Jafar's Instagram account such as "learned a lot about tolerance", "got much knowledge about other religions", "can get to know each other between religions", "I became aware", "more confident in my own beliefs", and so on, indicate that this program educates and informs the audience. Likewise, comments such as "really hilarious", "fun and weighty", "entertaining", "serious spectacle packed with humour", and so on demonstrate that this program entertains the audience. These comments are consistent with the results of Katz et al.'s (1973) research, which found that people consciously chose particular sources of information and amusement to meet individual psychological demands such as learning or mood regulation.

Moreover, the religious inclusiveness of the Login Program is also evident in the comments from not only Muslim viewers but also many non-Muslim viewers. All religions express their enthusiasm for the program. Christian Theodorus, for example, acknowledges in his comment:

"As a non-Muslim, I really support educational content like this. I was born in a multicultural family with various religions. Catholic, Christian, Islamic, Confucian, and not to mention while living in Bali. Our hearts and eyes were opened, and being created differently is beautiful. It's a blessing to be friends and work with anyone regardless of religion. Harmony."

Figure 3: One of non-Muslim Viewers Comments on Youtube



@mcin71 3 weeks ago (edited)

Bukannya mau sombong, cuman mau nunjukin aja, seberapa besar pengaruh konten ini, dan bukan hanya untuk umat Islamya aja. Saya Katholik yang sangat taat, tinggal di USA dari lulus sma thn 90an, highly educated, hold a pretty high position in a corporate American company as well as owned several businesses in USA. Jarang banget konten konten youtube indo yg bisa buat saya betah dengerin sampai habis, bahkan konten Deddy sendiri beberapa yang tidak saya tonton karena pilihan pribadi aja. Tapiiii, I am hooked dengan konten ini, bahkan nungguin dan dengerin dengan baik sampai habis, Habib Jafar auranya adem banget, menjelaskan segala sesuatu dengan cool but highly educational, Onad dengan keluguannya dan pertanyaan sincerenya yang banyak mewakili orang awam sebenarnya, tapi peran dia di sini penting juga karena dia okay menjadi keset, justru menjadi keset ini yg menjadikan acara ini different dan berhasil merebut hati banyak orang, because we all can relate. So, thumbs up! a very well contents and very much needed by many people. Sehat terus orang orang baik, jangan pernah lelah untuk menggaungkan toleransi di negeri kita tercinta. Sedih sih akhirnya berakhir but I am sure Deddy will comes up with something new and better again and again. Selamat Hari Raya Idul Fitri buat semua yang merayakan, semoga damai senantiasa beserta kita.

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Some comments also came from viewers of other religions who openly expressed their identity, such as “I am Muslim”, “I am Hindu”, “I am Buddhist”, “I am Christian”, and so on”. Thus, this program succeeded in showing interfaith harmony through the speakers’ familiarity and banter and in proving the audiences’ religious inclusiveness through their comments. Referring to Nurcholis Majid’s (1995) view, religious inclusiveness like this is called absolute tolerance. That is mutual regard and religious respect between religions, which leads to the logic of meeting points. Each religious follower holds fast to their convictions while maintaining good relations with individuals of other faiths, not antagonising, let alone fighting.

Conclusion

The development of technology in the digital era has been utilised by many parties to disseminate information, proselytise, and include interfaith discourses. Therefore, in the context of multicultural Indonesia, I argue that interfaith dialogue is not only important to be carried out for the creation of religious harmony but also its implementation needs to be developed following trends and technological advances to gain a wider reach. From the case of the Login Program, we can see how podcasts, as part of the development of technology and social media, have successfully spread the interfaith discourse significantly. Instead of using YouTube podcasts as a medium, it also succeeded in decorating podcasts with several media strategies such as engaging youth as digital natives and humorising sensitive issues, propagating content with clickbait titles, using hashtags and maximizing thumbnails, and uploading content consistently with a fixed schedule. Finally, analyzing the viewer’s comments and attitudes toward the Login Program demonstrates religious inclusiveness in Indonesia.

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